THE PACIFIC

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Pac Theo Sem
Reading Room

THE BELIEVER.

Lord, I believe in Thee,
In want, in pain, in grief;
I trust Thee where I cannot see;
Help, Thou, my unbelief!

Thy law is in my heart,
With that I follow Thee;
If sin still rule the worser part,
Be merciful to me!

—Washington Gladden.

THE PACIFIC

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PER CAPITA ANNUAL PRODUCTION.

In an editorial article in The Pacific last week there was an inaccurate statement as to the amount of wealth that could be produced in this country in one year provided waste were eliminated and productivity increased as greatly as possible.

Inasmuch as it is often claimed by the visionary that an equal distribution of the profits of labor would give to each person sufficient to enable all to live somewhat luxuriously, is is well that there should be a general knowledge of the facts.

Some years ago computations were made by eminent statisticians and economists, and it was found that the average production per capita was $649.46.

But only 38 per cent of the population was engaged at that time in gainful occupations.

This was in the year 1900. The annual production was $19,020,000,000. The population at that time was 76,000,000. The number of persons engaged in gainful occupations was 29,285,922.

It was estimated that there were at that time 45,594,735 persons, or 59.75 per cent of the population, that should have been engaged in productive work. With this number working the production would have been raised from nineteen million to twenty-nine million.

But it was estimated that if this 59.75 of the population were engaged in productive work with proper facilities, and the elimination of waste, they would produce annually $59,223,913,186. This would be a per capita creation of $1,298.92, or twice the average of $649.46 in 1900.

This leaves out of the list of workers 40.25 per cent of the population,—the young and the aged and those unable for other reasons to be gainful workers; and out of this per capita creation of $1,298.92 their support would have to be drawn. For to a great extent those unable to engage in gainful occupations are children.

It is evident accordingly that the amount each family would have for its sustenance on such a per capita distribution would not be large. We stated last week that it would not be more than fourteen hundred dollars a year for each family of four. It would be more than that. That statement was approximately correct, as to the year 1900, without the elimination of waste, and with something like forty per cent of the population as gainful workers. But all can see from what has been given herein that at the best a per capita distribution of the wealth produced each year would be very far from placing great luxury within reach of all.

MORE PROFIT-SHARING SUGGESTIONS.

The Ford profit-sharing plan continues to have extensive discussion. Among those who fear that it may prove unsuccessful is Mr. Jacob Wertheim, a retired New York manufacturer, and who has for some time been contemplating an entrance again into business on a co-operative plan. It is evident, says Mr. Wertheim, that very few manufacturers or business concerns can pay any such percentage as Mr. Ford has started to pay, and he fears that a spirit of unrest and dissatisfaction and labor troubles may follow. He is of opinion it will go hard with men who may for one reason and another, from time to time, lose their positions in the Ford factories and have to seek and enter on employment elsewhere.

"Nowhere else will they be able to earn so much money as in that company. They will have acquired what are for persons in their circumstances false standards of living, such as no economic principle and nothing in the line of experience can justify." Perhaps, Mr. Ford's sociological department will remedy this.

In the course of an article in a New York paper, Mr. Wertheim says: "I might mention a fact which is well known in the manufacturing world, that for a business yielding enormous returns like Mr. Ford's, there are thousands where the owners are satisfied when the profits are 10 per cent. on the volume of business done or even less. It will be found that if a manufacturer makes a profit of from $100 to $200 per year out of an employe, he considers it an excellent showing. On Mr. Ford's own statement he makes something like $1,500 a year out of each person that works for him. There are many manufacturers in the East who are lucky if they get a bare $50 profit out of each of their employes during a year."

The foregoing may perhaps be news to many people who are so constantly asserting that men in great business enterprises are all the time exploiting the working-man,—making immense profit out of his labor.

However, Mr. Wertheim remarks: "Let employers of labor make no mistake. It is written on the wall that business in the future, to be successful, must come to a profit-sharing basis, and it is a subject they should seriously consider. I am no alarmist, but the world has progressed, and is going forward still more. The discontent that exists among laboring men must be faced squarely—not merely in an effort at self-preservation, but in a spirit of justice and acknowledgment of right. Labor must get the share to which it is entitled. I do not believe in Socialism, for Socialism would stamp out individuality and initiative and enterprise, and take from life that which makes it worth while. But the time has come for us to face certain facts."

Mr. Wertheim says that he has been for many years an earnest believer in the principle underlying Mr. Ford's action, but that his applications differ materially from Mr. Ford's

We quote from a statement made by him: "I believe that after the actual capital invested in a given business has received its interest, and after the labor employed in that business has also received its remuneration in the shape of its weekly wages—and in 'labor' I include everybody connected with the business, from the president down to the office boy—the net results obtained by the combined efforts of both capital and labor should, on some just basis, be apportioned between both agencies that have actually helped in the production of these results.

"As an illustration of the possible practical application of my plan, let us assume that an industrial enterprise earns, say, $1,000,000 per year, employing a capital of $4,000,000 and doing a business of $10,000,000, out of which it expends for labor of all kinds $3,000,000. We find that after paying 7 per cent. on the $4,000,000 invested, amounting to $280,000, there remains a net profit of $720,000.

"Assuming it were decided that one-half of this net profit should go to the labor that helped to create it and the other one-half to the capital that had also made it possible to earn this net profit, it would be found that $360,000 would be the labor dividend—in other words, 12 per cent. on the $3,000,000 expended for labor during the past twelve months.

"Thus the workman, having earned, say, $1,000 in wages during that past year, receives $120 as his share of the profits which he helped produce; the president, or employer, having earned, say, $10,000 in salary, received $1,200 as his share of the profits, and the office boy, having earned $250 in salary, receives a dividend of $30.

"You will notice I estimate the interest on capital invested at 7 per cent. as applicable to general industrial business. This rate of interest would be decreased where the plan was applied to a financial business, in which the risk of the capital invested would be smaller than in average industrial lines."

Doubtless some persons will say that Mr. Wertheim's suggested distribution in this hypothetical case is not equitable; that, after the capital has had its seven per cent it should not receive any of the net profit of $720,000, that all of this, or a much larger share, should go to the workmen. Certainly not if it be an industry in which machinery is used which deteriorates. But be that as it may, there are few thoughtful persons living in this year 1914 who do not realize that it is essential that some plan be devised speedily on which there will be a distribution of the profits in every business and industry satisfactory both to the employer and the employed.

Such figures as those given in our article on "The Per Capita Annual Production" should curb the extremists, as should also the fact stated by Mr. Werthenn that many manufacturers do not get more than a profit of $50 annually out of each employee.

"Your burden is heavy, I haven't a doubt,
But others have loads they must carry about,
And they are not whining;
Some people are glad if but half of the way
Lies out of the shadow, or part of the day
They see the sun shining.
Suppose you try smiling."

SAMUEL HOPKINS WILLEY — PIONEER PREACHER AND EDUCATOR.

A Brief Survey Of His Highly Useful Life.

In November 1848 a young graduate of Dartmouth College and of Union Theological Seminary, not yet ordained to the gospel ministry, was acting as pastor of a Congregational Church at Medford, Massachusetts, with the expectation of making New England or some settled part of the East, the field for his life work.

The American Home Missionary Society, now known as the Congregational Home Missionary Society, had endeavored about the time of his graduation from the theological seminary to secure him for work in California, but his inclinations were for work in the more settled parts of the country, and, besides, certain things which to him seemed insuperable stood in the way of acceptance by him of the call to California.

On the 14th of November 1848 the young man received from New York a somewhat bulky letter which he found to contain a commission to him from the home missionary society for work in California. A letter accompanying the commission stated that all the objections which he had raised to going had been removed, and words such as the following from the secretary of the society urged him toward acceptance: "You know how important we all consider this mission, and how much we desire to have you connected with it."

A steamer, it was stated, would sail on the first of December, and he was urged to be ready for departure by that time.

The young man went out on the hills back of the town to meditate. From the point where he stood he could see over to Andover and to Boston. Here were centers of intelligence and of culture, fields also for service, such as appealed to him. But California and the needs there gripped him hard, and influences were at work in his soul which led to an early acceptance of the call to that far-away field. Hurried arrangements were made for his ordination in the City of New York, and on the first day of December he took departure for these western shores where in the providence of God he had been destined for a work of far-reaching influence.

The minister who preached his ordination sermon was a man of vision, and he declared that "California planted with seed from the Anglo-Saxon granary would yield a harvest of individual and moral influence to be felt around the world," and that she "would strike the keynote of some of the sweetest songs of the millennium."

In the instructions which were given then by the home missionary society to the young man and the classmate who was to accompany him, it was said: "We wish you to take a broad and comprehensive survey of the work to be done there. Never were men more emphatically called to lay foundations, and foundations that are not to have ages to consolidate them before they are built on, but which are to have a massive, and, we trust, a beautiful and enduring superstructure erected upon them at once."

When this young missionary, Samuel H. Willey, took departure from New York for California news of the discovery of gold had not yet reached that city. He and his missionary companion, John W. Douglass, heard of the discovery at New Orleans, and they realized at once that it meant disturbances and complications in the effort to plant

in the new part of our national domain the banner of the Cross.

Landing at Monterey, the territorial capital, in February, 1849, the young missionary took as the text of his first sermon, "We preach Christ crucified, the power of God and the wisdom of God." And then for sixty-four years that life went on here a blessing and a benediction.

What it had been and what it had meant to the state. President Wheeler of the University of California expressed concisely, when in May 1910, in the presence of ten thousand people in the Greek Theater, he addressed Samuel Hopkins Willey as "the first citizen of California," and conferred on him the degree of LL.D., while the vast audience thrilled with a new sense of the impress that the venerable man had left on the commonwealth.

Many a missionary has been influential in his state and nation far beyond the scope of his pulpit and pastoral work. Judge Cooley tells in his history of Michigan, in the American Commonwealth Series, of the stamp which John D. Pierce, a Congregational home missionary, commissioned for work in that territory in 1831, put on the educational system of Michigan, and that new states in framing their educational systems have been glad to follow the example thus set, "and have had fruitful and satisfactory success in proportion as they have adhered to it."

George H. Atkinson went to Oregon in early years as a missionary, and he was first and always a missionary. But he was the leader in establishing the common school system of Oregon, and his influence permeated every activity. Once when the New York Chamber of Commerce and the Boston Board of Trade wanted to know what were the prospects of the far Northwest they passed all others by and asked the missionary to instruct them. "His address before the Chamber of Commerce, over an hour long, is a history, a prophecy, and an oration in one," writes Dr. Joseph E. Clarke in "Leavening the Nation." "Of commerce he spoke as a merchant prince might speak; of railroads with the familiarity of a corporation president, of resources, like a capitalist. Wise men listened to him as to an oracle, and thanked him for valuable information; yet he was only a missionary."

Tracing the work of Samuel H. Willey in California we find him also to have been both a missionary and an educator. Soon after his arrival in Monterey he gathered together the children of the Spanish-speaking people, and in addition to his work as a missionary began alongside the church, which is one of the bulwarks of our civilization, that other great bulwark, the school. No one believed more profoundly than he that—

"The riches of the commonwealth
Are free strong minds and hearts of health;
And more to her than gold or grain,
The cunning hand and cultured brain.

* * * *

Nor heed the skeptics puny hands
While near her school the church-spire stands;
Nor fear the blinded bigot's rule
While near the church-spire stands the school."

At the time when this pioneer missionary gathered together about fifty of the Spanish-speaking children for a day school in Monterey, he did not know a word of Spanish; nor did they know English. They got hold of several stray primers and alphabets, picture books, and spelling books, and with the help of a blackboard managed to accomplish something. He taught them, and they taught him.

Taking the lead in establishing the first public library in the state, he served also as chaplain of the constitutional convention, thus imparting to the men therein who were shaping the early history of the state something of that spirit of devotion which ever characterized him.

When the State of California was organized, and the capital was moved from Monterey to San Jose, his field for work was considerably narrowed and he sought soon a new field in San Francisco. In October 1849 he had come up on horseback from Monterey to San Francisco and had ridden all over the city and its surroundings and had studied it with curiosity and wonder. Climbing to the top of the great sand-hill which stretched along what is now Mission street he looked over into a charming little valley which came to be known a little later as "Happy Valley," unconscious of the fact that the incoming people would soon swarm over into it, and that here for years would be his future field of labor. In the autumn of 1850 when he came again to the city the time had arrived evidently for a church in that valley. Congregationalists and New School Presbyterians were then working in co-operation. The majority of the persons desiring a church there preferred that it should be Presbyterian, and so in September 1850 what was named "The Howard Street Presbyterian Church" was organized, with Mr Willey as pastor. There he labored devotedly for twelve years, and left wide impress for good on the advancing city and state.

Work in San Francisco in those days was difficult and disappointing, but as Dr. Willey said a few years ago: "There was but one thing for the minister and his church to do; namely, with whatever facilities they could command to preach the gospel and live the gospel, and apply it to the public conscience."

It was in San Francisco in 1851 that Dr. Willey led in that demonstration which resulted in the enactment in September of that year of a free-school ordinance. The citizens were slow to see the need for public schools. A hundred children were gathered from the homes and marched in a procession along Montgomery street; the slow to believe were convinced and the ordinance followed speedily.

It was in 1851 that Dr. Willey united with others in establishing "The Pacific," a paper which he rejoiced to see extending its influence for good down through the years. For several years he was one of the editors of the paper, and notwithstanding all his other work, devoted at least one day a week to it. A few years ago he wrote concerning "The Pacific": "It was our traveling home missionary, going through the mails to all parts of the state, with little expense for transportation. For living preachers such journeys were then wellnigh impossible. . . . So, the paper went on its mission each week, preaching the truth, and its support was a part of our church work. As I look back upon it now, after all these years, it seems to me that no part of that work was more permanently effective in the upbuilding of every good thing than this."

For several years Dr. Willey, while serving in other capacities was also the representative of the American Home Missionary Society, and as such had an important part in the founding of the early Congregational and New School Presbyterian churches.

Just before his departure from New York for California in 1848 the Home Missionary Society had said to him: "We wish you to take a broad and comprehensive survey of the work to be done there." This young missionary had

not been many weeks in Monterey before he was writing letters to prominent educators in the East for suggestions as to the best plan for establishing a college in a new country. He was a missionary; but he was also a seer. He knew that he was one of the vanguard of millions to come, and that the character and well being of the California of the future would depend on the educated men of the country and upon her own educated sons.

Naturally, when a few years later steps were taken for the incorporation of the College of California he was one of the men primarily and principally interested therein, and was one of the first trustees. For several years he was the acting president and had prominent part in the selection of the beautiful site in Berkeley which is dotted now by the stately buildings of the University of California of which the College of California was the nucleus.

It was fitting that President Wheeler of the University should stand by the casket containing Dr. Willey's body last Friday in the First Congregational Church of Berkeley and say it was because the University of California had been builded around the College of California as a center—a college founded by men of such character as that of Dr. Willey—that it had always had at its heart the mellows of the humanities.

Studying that life not only as it had entered into the University, but in its varied influences, Presdent Wheeler remarked that it was a singularly complete and perfect life; that to few had it been given to live so effectively and so sweetly; that success had been his beyond ordinary measure; not success as it is sometimes measured—not that kind of success. And he challenged all the successes in the State of California to present credentials to vie with that of Samuel Hopkins Willey. He spoke of him as one of the most composed of souls, though living here in an irritable period of our history; one who never lowered his standards, and who in profound faith presented the wares which he had brought—the enduring spiritual wares, at a time when men generally were madly seeking something other, to the refusal of these, confident that they were needed and would some time be wanted.

Often during recent months Dr. Willey would come in his walks, said President Wheeler, and sit for a few minutes on a bench near the door of his office on the University grounds. He would come in silence and would depart in silence. But he always knew when he was there, and felt in his presence a blessing and a benediction.

It was a great and beautiful tribute to the worth of this beloved pioneer which was paid him in 1911 and again last week by Mr. F. W. Dohrmann, the head of one of the great mercantile establishments in San Francicso and a regent of the State University. On the occasion of his 90th birthday Mr. Dohrmann presented Dr. Willey a loving-cup and said among other things in a letter accompanying it: "I came to Oakland fifty years ago, and it has been my good fortune to have known you ever since. . . . Your example has been an inspiration to me. My life has been made better for your life; and I claim permission to testify today to what you have been to those who could not benefit directly from your efforts in the cause of religion and education. Your congregation has included many who did not attend your church. Your work for years has helped to uplift many who never attended a lecture in the great university of which you were one of the founders. For the advantage in having been one of these I thank you today."

And last week in a letter to Dr. Willey's surviving children Mr. Dohrmann wrote:

"It will remain one of my fondest recollections that a man whom I learned to love, respect and look up to in my early youth remained my friend and well-wisher even in what, leaving his years out of comparison, is my old age, being myself past the scriptural three score and ten.

"To have had, and I hope to a small degree at least to have deserved, such friendship and good will is to me more of an element of success to have striven for in my life's efforts than all the material things that are ordinarily considered when success is spoken of."

Of Dr. Willey's pastorates of many years at Santa Cruz and at Benicia, and of his latter educational work, we have not space to write. The record of those pastorates is on high. There as in San Francisco lives were fashioned in righteousness.

In his San Francisco congregation in those early years there was always a few men and women of zeal and fidelity. He has written concerning it: "In all those years so little was settled and permanent that it was only a nucleus of a congregation that could be counted on for any great length of time. My congregation seemed to me to be for the most part a moving procession of comers and goers, tarrying a short time as they passed along. Sometimes things would look a little more stable, inspiring the hope of building up, and then all of a sudden it would take one's breath away to see the changes taking place, necessitating a beginning again anew. For twelve years I worked with a passing multitude in just this way, at the same time conducting the business and the correspondence of the American Home Missionary Society, and writing every week for the press."

It was some compensation for the lack of permanence in the local church work of those years, he says, to see how many other churches were materially helped on in their beginnings by those who removed from them. "I think now particularly of the Third Congregational Church of San Francisco; the Presbyterian Church of Alameda; the First Congregational Church of Oakland, and the First Presbyterian Church of Oakland."

Thirty years after Dr. Willey had preached his first sermon in California, and while he was pastor of the CongregationalChurch at Santa Cruz, he preached on the text first chosen, "We preach Christ, the power of God and the wisdom of God." At that 30th anniversary time he said: "The preaching of that theme seemed to me in the beginning worthy of the devotion of the noblest life; and it appears to me today more surpassingly so than it did then. The study of these years, the experience of these years, the contact with people as a Christian pastor during all these years, living and dying, raise it in my view to a higher esteem than ever. And not less does the personal experience through all these years, in joy and in sorrow, in health and in sickness,in safety and in danger lead me to rank this theme as the one of absolute supreme moment today. With it I began my ministry, and with it I would now begin it anew."

Sixty years after the Congregational Home Missionary Society had commissioned this man to work in California, it held its annual meeting in San Francisco. At a meeting one day at which Dr. Willey was the one of the guests of honor he spoke again of the satisfaction which was his in that his life had been given to the gospel ministry.

Always, as the present writer knew him in these later

years, Dr. Willey was an optimist. He rejoiced in what God had wrought here in a few decades and looked confidently into the future for yet grander achievement. He had pride always in our University, believing that, though not distinctly a Christian institution, it was in harmony with all the righteous forces of the world and of the universe. "He that is not against us is for us," said the Master.

Some years ago President Eliot of Harvard wrote of what he called the durable satisfactions of life. As we contemplate the life of Dr. Willey, in its calmness and in its stately dignity, and wide usefulness, we think that he must have had the durable satisfactions of life.

A TRIBUTE TO DR. WILLEY BY JOHN WRIGHT BUCKHAM OF PACIFIC THEOLOGICAL SEMINARY.

Given At The Funeral Services In The First Congregational Church Of Berkeley.

We are here not to mourn but to rejoice; to share in the triumph of a noble and fruitful life. **Sursum Corda.** For a true and victorious soul has passed, sheaf-laden, to the Harvest, undaunted and incorrupt.

To a few of you,it has been given to work side by side with this valorous servant of the Most High, and you have rejoiced in the sturdy strength and cheer of his comradeship. To others of us, it has been given to receive something of the benediction of his ripe and gentle old age. For he was as a tree planted by the rivers of water that brought forth his fruit in his season; and his leaf did not wither.

Dull of soul would we be if we could stand before the completed scroll of this life, what it witnessed and what it was—without wonder and praise. In what place or period in the history of the world has it been given a man to behold so vast a development of civilization as has been compassed within, not the life time but the manhood, of this pioneer! To him, as to a hero of sacred writ, came a voice: "I will make all my goodness pass before thee." And standing in the cleft of the Rock of Ages he beheld and wondered and rejoiced. Cities and villages sprang up as if by magic. Political institutions developed. Commerce and industry leapt to life and ran as if mad with joy. "The mountains are as they were then," to use his own reminiscent words: "and the bays and rivers and the long stretch of ocean shore are now as we first saw them, but the plains that knew no fences, or the touch of plows, are now all divided into fields and farms, and the millions of acres that were then supposed to be useless for culture are now furnishing cereals to the markets of the world." And, best of all, churches, colleges and schools have, one by one in rapid succession, lit the lamps of faith and learning that light the way of the generations, onward. To not only witness all this, but to have a vital and formative part in it,—to be young and mature and aged in it—that surely made one of the heavens through which this elect soul is passing. And I think we may justly say that no man realized this high privilege so fully as did he whose life lies today outspread before our minds, in all the wealth of its vision and accomplishment. To dream, in moods of high idealism, of churches and colleges and schools, and, having dreamed, to delve to the rock of their foundation, and build thereon, and then to have the dream not only come true but to have the reality surpass the dream—that is given to but few.

To rehearse the story of his services to the churches of this state would be to cover much of the Protestant ecclesiastical history of California. From the time when, as one of the Chaplains of the Constitutional Convention in 1845, he stood before the makers of a commonwealth as a representative of the Divine will and righteousness, through his long and arduous service of the American Home Missionary Society, as pastor of churches, as one of the editors for many years of our religious journal, "The Pacific," as one of the founders of the College of California, of Pacific Theological Seminary, and in other capacities, he has been one of the leaders of the religious life of the State, wise, untiring, fruitful.

His noble presence, gracious personality, measured language, spoken in rich and melodious tones, gave dignity and elevation to the cause for which he stood. As a pastor, his chief purpose and work has been well summed up by one of his children as "character building." He loved young people and was loved by them, and into their lives he sought to instill the strong, true principles of Christian living.

Only, however, when one turns from the public service of such a man to the sanctuary of his inner life, beholds the fire burning on the altar of the holy of holies and breathes the incense that enveloped his spirit, can be realize the full beauty and worth and sacredness of such a character. It would be as impossible to laud this man as to laud the white stars in the heavens. In seeing his good works and his good heart, one cannot but glorify his Father in Heaven.

If any one of us were asked what were the strong and characteristic traits of Dr. Willey, there would be no hesitation in the answer. For he was simple and open as the day. No equivocations, no uncertainties in this man. He had but one aim,—the Kingdom; but one message,—the Gospel.

Probe this life and character freely and fearlessly, and what do you find at the very core and center? Trust in God. Amid the swift and changing currents of pioneer life, —men swept away by tides of avarice, ambition, passion, pleasure,—he stood firm as adamant, caring supremely only for the eternal values, his heart fixed on God. Such trust begat trustworthiness. Men turned to him as one in whom they could place implicit confidence. Custodian of community affairs, of church interests, of individual confidences and confessions, he was true as steel to them all. In him was refuge and reliance. For he too, was as the shadow of a great rock in a weary land.

Out of strength cometh forth sweetness. His strength and probity all knew. Not all, perhaps, knew his gentle side, especially as it came out in his later years.

It may surprise some of you, perhaps, (though not those who knew him best) if I name as one of his leading traits, **enthusiasm.** Yet he was, in his own calm, serious way, an enthusiast, a youth in ardor and freshness of spirit to the very last day of his life. "Still in his ashes lived their wonted fires." He was enthusiastic over California, Berkeley, the University, the Seminary, the .Churches, the Kingdom. Some of you will recall in what ardent and kindling tones he has spoken, in these latter years, of the future of the higher life of California,—shaming our

doubts and misgivings. Never has it been given me to see a finer light on a human face than the unselfish smile, breaking, like dawn over the Sierras, upon his rugged countenance, at the news of a great and generous gift by one of his long-time friends to the cause of religious education on this coast. "I want to stay right here in Berkeley," he once wrote me, "and see things **grow.**"

A servant of the state, of the church, of the community, he was also,—shall I not say above all,—a man of the home, with a home life as fragrant, as winsome, as gracious, as only Christian faith can produce. Will, without wilfulness, firmness without strictness, were his. A Puritan? Yes, but one who loved and cultivated music, the comradeship of children, social life, and whose laugh was as hearty as his prayer. A California Puritan, if you will, saturated and softened with the serene beauty of these hills and skies, irradiated with the love of God and man, growing tolerant and hospitable to new truth with advancing years.

Patient in suffering, with an almost incredible gentleness that deeply impressed his attendants, maintaining an old-time courtesy that made his sick chamber a shrine of spiritual sanity and privilege, calling for an "extract" from the Bible near the very end, he went forth with the peace of the twenty-third Psalm in his soul, to meet his Pilot face to face, without complaint or question.

Would we know if Christian faith can ennoble and sustain a long life to the very end, here is a sufficient answer.

It is meet then, is it not, that in the rich glow of this life, crowned and complete, we greet the Unseen with joy and lift our hearts in gratitude to God with renewed confidence in the "faith of our fathers, living yet."

BY-THE-WAY REMARKS.

A Candid Observer.

Elinor Gates doesn't "like" the Apostle Paul. Anyway she says she doesn't in the New York Times, and that paper is quite big enough to spread the story. But Elinor ought not be impulsive and so cut the great interpreter of the Gospel too soon. Maybe when reading on to Romans 12, to First Corinthians 13, and to other great passages, she will conclude that something may be forgiven a man who could feel and write such things.

Why indeed should people of the present day, feminists and others, deny Paul the liberty of his opinions, while that same freedom is exalted as the sum of all good, the very hub, spoke, and tire, of the wheel of progress. If he cannot be conformed to, let him at least have peace and the honor due his sincere and noble soul. No one can refuse to say at least this much of him, that when "ready to be offered" he could show an honest, battered shield.

It is almost amusing to hear one speak of "liking" or "disliking" a character such as that of the great Hebrew of the Hebrews. Does one simply like Alexander or Napoleon, or Cromwell? What an insipid verb to use in reference to Washington or Lincoln. Men great in evil are not simply to be disliked. Men great in goodness, wisdom, and service, should have nothing less than love and honor. How the great civilization yet vital with his influence, and how the name of Paul, great in the church and in literature must suffer because of Elinor's dislike!

But let us be fair with Elinor. She belongs to us, and is much admired. May be she didn't mean it that way. It was a false stroke of the machine, or the reporter was more entertained than accurately attentive. Surely the man distant or near who suffered as Paul suffered for principle and to help mankind is not one so good a woman would turn down. It would be most surprising, indeed, if his brave and noble spirit could influence her so little.

It is not really Paul whom Elinor doesn't like, but it is the false idea of him and of some phases of his experience and teaching that mistaken people have built upon a few extracts from his letters concerning matters of local and immediate concern.

* * * * *

It is doubtful if there is offered in this city a better opportunity for both serious and entertaining study of important questions than is that one enjoyed by those who hear the Wednesday evening lectures of Dr. Aked at the First Congregational church. It was there I had an inside view of the recently published Oxford Colloquial New Testament, the outside of which I had deemed unprepossessing as it lay upon the bookseller's table.

The inside view was much better, but still to my mind the new arrangement, viewing the old, is as a little hill before a mountain, even though I was and am convinced of the better scholarship of the present day through which a more nearly perfect translation should be expected. It may be for the reason that the King James version is the Bible of our youth, the oldest and best friend we had in the testing times of life, that some of us cling to it still with a sort of fondness that is merely of sentiment, but we do cling to it with all its allowed imperfections, and it is of that we think when singing "Holy Bible, Book Divine."

That the Scriptures go into the colloquial of other tongues is of less consequence to us when we remember that our present colloquial is not so wholesome, not so beautiful as the stately measured speech of the past. For me, let there be a Bible of the Authorized Version, and where for correction or clearness changes are necessary, let them appear as foot notes. And of these let us have not too many. It is certainly not important, as one instance, to change the Savior's gentle, even anxious query, "Children have you any meat," to the lusty call of "Lads, what luck?"

It was when coming home from this meeting that I overheard one say to another, "It is really nothing to us how Jesus was born." That may be true, I thought, but there was that in me which immediately interposed. "It is certainly important what you believe, and what the church believes and teaches about it." How shall I, the man, do, and what shall the church do, in the great venture whereunto we are called, in the fight against unbelief, and in the struggle for constructive righteousness if, however valiant, we announce to the world an error, and spend ourselves in its impossible defense? If therefore we have a dogma that the gift of further light dispels, or if we have made a tender fetich of some sweet belief, we had better surrender both, even at some cost. In the truth is compensation for all losses, and it is infinitely better to strive for it, though one shall sweat blood, than it is to slip out of the issue by remarking that nothing matters.

The pessimist divides his time between wanting what he doesn't get, and getting what he doesn't want.

MILLS COLLEGE.

Mrs. George De Witt Castor.

On the 8th of January, began the regular work of the second semester at Mills College. The happy greetings of those who had been separated during the three weeks' vacation bore witness to the strong attachments already formed among many, who at the beginning of last semester had been strangers.

Very naturally, since the dropping of the seminary course a few years since the college has had a smaller enrollment than when both college and preparatory courses were offered, though a comparison of these early college years with the corresponding ones of other institutions shows a larger proportionate growth.

That this growth is not even greater may be partly due to the fact that many do not know of the advantages at Mills nor for what the college stands.

The question may properly be asked: "Is there any place for such an institution in a state which has both the State University and that of Leland Stanford Jr., not to mention the smaller colleges, such as Pomona and Occidental?" The answer will depend upon whether it meets certain needs or offers any advantages not to be had in the other institutions.

There will always be obvious advantages of the small college over the university. Of these, we need but suggest the greater opportunities for developmnt of personality through closer contact with instructors and professors as well as through the greater part which each has in the general life of the college compared with the larger institutions where only the favored few (comparatively speaking) are intrusted with the responsibilities which have so much to do in the development and training of the individual.

Mills also shares with most other smaller colleges the distinction of being a Christian institution, though undenominational. Of the religious life of the school more will be said later.

In addition to the advantages shared with other small colleges, Mills has some distinctive features which must appeal to all parties. One of these is the careful supervision of the health of all its students. Not only is the assignment of work in the gymnasium best adapted to strengthen undeveloped muscles of each individual, but the medical examination determining the needs of each, serves also to reveal possible weaknesses which receive proper attention.

As stated in the catalogue: "It is the aim of the Department of Health to see that students eat well, sleep well, exercise in the open air, and form correct personal habits. Special attention is given to regularity and quality of meals, to hours of study and to recreation." Any girl reported absent from a meal is immediately called upon by the resident nurse who, in slight ailments, administers whatever remedy or care may be needed. In the presence of any unusual symptoms, the college physician is called.

One of the most distinctive features of Mills is that it is the only woman's college west of the Rocky Mountains. There may be other mothers like the one in the following incident who will be glad to know that such an institution exists nearer than the Atlantic Coast. A lady in our own State was expressing to a friend her dread of sending her daughters so far from home for her college education as she did not wish her to attend a co-educational institution. When asked why she did not send her daughter to Mills she replied that Mills was only a seminary and that her daughter had already a completed her preparatory course.

After being persuaded to send for a catalogue she was so pleased with the opportunities offered that her dread of the impending separation was changed to joy at prospect of having her daughter take her college course so much nearer home.

While the courses of instruction offered place Mills on a level with some of our largestEastern colleges, the numbers at present are small enough to make it seem like one large family. This family life, like that of any other, is varied by many interesting incidents. In the large dining room it often happens that one another of the separate tables have all the festive appearance of a private dinner party. This is usually in celebration of the birthday of one of the number, for which the other members of that table have furnished extra table decorations including banquet candles, place cards etc., as well as special luxuries for the palate.

On such occasions as Hallow'en and a Christmas party, the artist's skill and ingenuity of all is displayed, and since each table seems to vie with every other one in the attractiveness and originality of its decoration, the whole dining room presents a fascinating scene. Both on these special occasions and at other times as well, social converse is occasionally interrupted by a college song from the Seniors, or one addressed to the Freshmen by the Sophomores. Thus does the "family life" merge into that of the college. As in other colleges, there are, each semester, the formal and informal "proms" held in the spacious gymnasium which is transformed by easy chairs, sofa pillows etc., together with festoons and other decorations into the semblance of a drawing room. Hither are invited the gentlemen friends of the girls, usually from among the students of the two universities, and the presence of members of the faculty lends dignity and propriety to the occasion.

Nearly every Friday evening some kind of recreation is provided by the students, from a simple social gathering to various forms of entertainment. The annual dramatic evening, when some classical play is presented, is open to the public through the sale of tickets. "Love's Labor Lost," given on a moonlight night last October under the oaks will long be rembered as a great success.

In addition to the entertainments given by the students, there are occasional lectures, concerts, and dramatic readings furnished by the college, from outside talent, which are free to all, and which every student is expected to attend. Out-of-door exercise, on the tennis courts or with basket ball and archery, supplement, in favorable weather the delightful walks to which the hundred and fifty acres of ground, with winding paths overshadowed by eucalyptus and other trees, are constantly inviting.

Every Sunday morning at eleven o'clock, students and faculty assemble in beautiful Lisser Hall for the church service. This is conducted by a different minister each week, thus affording the opportunity of hearing many of our ablest preachers representing various denominations. A white-vested choir chosen from the student body, supplemented by a sweet toned organ, furnishes the music and leads the singing which, together with the beautiful pro-

cessional and recessional contributes much both to the enjoyment of the service and its impressiveness.

Attendance upon church service and the daily chapel service is required of every student as also attendance upon the short vesper service held twice a week.

The students maintain a Young Women's Christian Association which holds a religious meeting every Sunday evening except when some speaker (often a returned missionary) addresses at that time the missionary organization known as "The Tolman Band" of which all members of the school are considered members.

The department of Biblical History and Literature offers several courses in Bible Study, one year of which is required for the Junior Certificate.

Thus, in many ways, are religious truths brought to the attention of the students, for whom a training in all that tends toward the development of true and noble womanhood, thoroughly furnished in knowledge and wisdom, is the purpose of Mills College.

LABOR'S CHALLENGE TO THE CHURCH.

John Calvin said: "The Church cannot long survive without a Sabbath."

Bishop Chas. H. Fowler said: "Without the Christian Sabbath it would be impossible long to perpetuate the Christian religion."

Dr. Hinson, pastor of the First Baptist Church of Portland said: "My ten years of experience as a pastor in California convinced me that there is no more important work before the churches than to try to save the Sabbath."

Dr. G. G. Eldridge, a prominent Presbyterian pastor of Berkeley and chairman of the Central Committee of the Weekly Rest Day League says: "I am taking an active part in this cause because I believe that if we lose our Sabbath we might just as well lock up our churches and go out of business."

If these men be correct in their estimate of the Christian Sabbath, then there is no moral reform before the churches of California so vital to their prosperity and very life as the movement to protect the Lord's Day as a day of public worship and the civil Sunday as a day of public rest. The Church can survive in the midst of saloons, gambling dens and houses of vice, but it will die when it loses the Sabbath. It is Sunday business and Sunday amusements which are invading the church-going population more than the dens of evil.

China once possessed the Sabbath, but when she lost it she sank into paganism. The same story is true of India and Egypt. France repealed her Sunday law, attempted to substitute a one day in ten for rest and lost both her rest day and worship day and became submerged in immorality and crime till her statesmen demanded the re-enactment of the Sunday law to prevent the ruination of their republic. California repealed her Sunday law thirty years ago and today she has more criminals per capita than any other state of the Union except Nevada and no other state has as many women criminals as the Golden State. In many towns and localities the Church is slowly dying. What is to be done about it?

The State Federation of Journeymen Barbers of California has officially decided to work for a Sunday rest law by means of an initiative ballot at the next November election, and they have requested the Weekly Rest Day League to secure the co-operation of the churches. They have employed a national organizer to canvass the labor unions of the state for their support. More than forty of the business and labor crafts indorsed the Sunday bill that the Weekly Rest Day League had introduced in the last legislature. They want a Sunday law and not simply a one day in seven measure. They are appealing to the churches to join them in their efforts for a Sunday rest day as far as practicable. What are the pastors and churches going to do with this challenge of labor to work together for a Sunday law this year?

G. L. TUFTS,
State Superintendent Berkeley, Cal.

SAMUEL HOPKINS WILLEY.

The Rev. Dr. Samuel H. Willey passed into the other life on Wednesday, January 21, at his home in Berkeley, aged 92 years, 10 months and 10 days. Funeral services were held on Friday in the First Congregational Church of Berkeley. President Nash of Pacific Theological Seminary presided. The scripture lesson was by Dr. R. C. Brooks, the prayer by Dr. Walter Frear. President Wheeler of the University of California, and Dr. Buckham of Pacific Theological Seminary, paid beautiful tribute to Dr. Willey. Dr. Buckham's address is given in full elsewhere in The Pacific, and the substance of President Wheeler's remarks in the editorial survey of Dr. Willey's life.

NOTTS AND PERSONALS.

The calendar of the First Congregational Church of Santa Cruz contained mention last Sunday of the passing into the other life of the Rev. Dr. S. H. Willey, and with these added words: "Dr. Willey has left his monument in Santa Cruz, and it is one that will not crumble with the wear of years."

The Rev. T. W. Walters, formerly General Missionary for the Congregational Churches of Eastern Washington, came to Berkeley a few weeks ago accompanied by Mrs. Walters to spend a few weeks with their daughter who is a student in the University. Early this month he became ill, and on the 9th of the month underwent a very serious operation in St. Luke's Hospital in San Francisco. Mr. Walters is slowly but surely recovering, and hopes to be able to leave the hospital this week, and to be then for several weeks with his wife and daughter in Berkeley, before returning to Washington.

The work at Hilo is going on in a very encouraging way under the leadership of the Rev. George Laughton. The congregations have had a steady increase until they flow over into the Sunday-school room occasionally. Men are attending the services who had not seen the inside of the building three months ago. At the recent communion service eighteen persons were welcomed into fellowship, fifteen of whom were men. In a letter to the Editor of The Pacific Mr. Laughton writes: "Four weeks ago I attended the Sunday night service in the Chinese Church, which was held an hour earlier in order that I might be present. I baptized five converts, four of whom were men. It was a revelation to me. The Portuguese, the Hawaiian, the Japanese churches

are in a flourishing condition. Their ministers are scholarly and devoted Protestantism on these Islands is in a healthy condition. I am greatly enjoying the work, but I miss the fellowship of the brethren. I trust that some of them will call upon us this summer. The Pacific is a welcome visitor. Without it I should perish of home-sickness." In his letter Mr. Laughton speaks of the excellent work done in Hilo by Mr. Drahms, and of a royal welcome given himself and family on their arrival in Hilo. Also of a delightful visit in Honolulu, and of entertainment in the home of Dr. Scudder of the Central Union Church, the benevolences of which church reached the magnificent sum of fifty-three thousand dollars last year.

Elsewhere in The Pacific this week will be found some excerpts from a letter to friends, by the Rev. F. M. Price, whom many hereabouts followed with loving hearts and earnest prayers as he took departure a few years ago for the second time for China. In a note to a friend in Oakland Mr. Price said of the trip out of which grew his narration: "It was a long and hard trip, but enlivened and relieved by the companionship of Mrs. Price who went with me for the first time. She endured the hardship well; came home feeling tired, but none the worse for her protracted travel in the dirty villages. The condition in these villages is something indescribable; they are abominably filthy, and the people live in great wretchedness. Saddest of all, they are in dense ignorance. Nothing to comfort them; nothing to relieve the dire monotony and hopelessness of their sordid lives. We are so glad to carry them the glad comforting message of God's love, and to point out to them the good way." Concerning the missionary work in China Mr. Price says: "I have tried to emphasize the importance of making centers of work in the larger cities. With these centers once established and assured of permanence, our work will be much more simplified and effective. We feel some way, I cannot tell why, that it is the Master's will that these large centers be occupied and that He will provide the means for opening and sustaining them."

FROM THE CHRISTIAN SCIENCE VIEWPOINT.

Editor, "The Pacific."

Dear Sir: A critic in "The Pacific" states that Christian Science "is trying to play a piece of music with one string and succeeding fairly well. But the Church has all the strings of the violin and gives melody and music impossible to Christian Science."

The one thing which Christian Science teaches and emphasizes is "the law of God," and its availability in this and every age. The Christian Scientist can say with the Psalmist, "How love I thy law. It is my meditation all the day."

This law of God understood and demonstrated brings harmony, for it is the law of Spirit, of Life, Truth and Love.

Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This spiritual law which we find in His Word has nothing in common with suggestive therapeutics, or mental suggestion. The Bible states, "He sent His Word and healed them, and delivered them from their destructions." When Jesus was here he spoke the Word, and they were healed.

Our critic states, "We can not find in all the story of the apostolic church a single record of a meeting where the disciples discussed their ailments or talked about their cures." Yet they considered them of sufficient consequence to carfully record them, and the gentleman has overlooked the fact that when John the Baptist sent a messenger asking "Art thou the Christ, or look we for another?" Jesus answered, "Go and tell John those things which ye see, how the sick are healed, the lame walk, and to the poor the gospel is preached." Likewise Christian Science should be judged by its fruits.

THOMAS F. WATSON,

Christian Science Committee on Publication for Northern California.

AFIELD IN CHINA.

A Chapter in the Modern Acts of the Apostles.

(The Rev. Francis M. Price has labored for many years in China, in the Islands of the Pacific, and in California. It is widely known that after several years for the second time in the homeland, he returned to China and entered on the independent work conducted by the Rev. Horace Holden. A little later he went to Paotingfu, an American Board station; but his work is independent of the Board though in co-operation with its work and workers, and his support is special and voluntary. Friends, without withdrawing their contributions to the Board, contribute to his support. We believe that any who may wish to add to their regular and direct contributions will find here a fine field for investment. There are given herewith excerpts from a recent letter from Mr. Price.—Editor.)

I desire to send you a few notes on a recent tour of four weeks, which Mrs. Price and myself made into the country. We visited 16 places, received 15 as inquirers, one into covenant and baptized one. It was a most encouraging trip and I only wish I could convey to you a few of the facts and impressions.

Ting Chou was our first stop—a city once very prosperous, but now with only ruins in large areas inside its spacious walls. There is still, however, a city of no mean proportions, with a considerable number of Mohammedan families, who increase the difficulty of reaching the indifferent people, and not a few rich people living, for the most part, in the west suburb. It is also an important railroad town where all trains stop.

With your help we have already secured a good place which will be the center of the work of that region. We spent three days in Ting Chou, preaching the word, and one fine young man stood up and confessed Christ, much to the encouragement of the believers and the joy of his old father, who had been a Christian for years. We went to this man's home later, and found a most interesting family, but while three of the men are very warm-hearted Christians, the women still stubbornly refuse to give up their idols.

"Garments of Praise." A beloved brother writes: "We cannot go to you, but we send some material to you to be made up into garments of praise for your poor people." At Ching Wang tsun, our next stop, are two people who gladly put on these garments. The man is Koa Tun Pao. About ten years ago, he went to Africa to work in the Belgian coal mines. He made enough money in three years to buy a farm in his home village, but best of all he was converted and became a warm-hearted disciple of Jesus. He holds a certificate of baptism dated October 17th, 1906, and signed by Mr. Baker of the South African Mission. On reaching

home he told his young wife about his Savior, but she refused to listen. He told her she must; she said she wouldn't. He told her she must allow him to teach her the New Testament or he would burn the book and make her eat the ashes. She decided to recieve instruction, and was soon also a happy believer. We spent the night with them, and in the early morning we held a simple service and administered baptism to her. She was visibly affected and both husband and wife were very happy. They have suffered much persecution from their neighbors and recently he was driven out of the village; but he remained firm and now the magistrate has ordered the people to desist. In the evening one young man came in and told us he was a believer but that all his family were against him. These young people are bearing a good testimony for the Savior, both by their lives and their earnest words. The husband says that the wife is even more earnest than he is. Certainly these persecuted though happy Christians are wearing the "garments of praise."

"A Glow-worm in a Meadow." At the International Council in 1899, Dr. Lyman Abbott said, referring to the inadequacy of the mission force, that "the missions in Africa are like 'a glow-worm in a meadow.'" In the beautiful little city of Shenchai which was our next stop we found one earnest woman in the public schools, who was letting her light shine. A secretary in the city magistrates office, while not a pronounced Christian was a believer, and through his influence we secured a little room in the business part of the city. Last spring I visited the place, and opened the room to the public, preaching the first sermon ever heard in the city. A young student of Tung Chou went there for two months during his summer vacation. The response to his message was very ready and many began to study the doctrine. He urged me very strongly to go and help the people. We spent ten days in this city and never have I spent ten more happy or more useful days. The whole city was moved. The busy merchants came out at nights to hear the message and talk about the great teaching. Boys from the high school came, teachers came in by night to inquire about "the way," and the Lord opened the way for me to appear before the public in a very favorable way. It was in this manner: There was held a large ratification meeting, after the election of Yuan Shi Kai, in front of the city magistrate's office. I walked around to see the crowd. The magistrate saw me and sent a man to invite me inside. All the gentry of Shen Chai were there. The boys of the high school were in a special place holding high their banners; the girls of the city were also there, but inside the gate. An immense crowd of people were gathered outside. Two American organs were there and dispensed sweet music. The school girls sang a national song to the tune of America (as near as I could make out) and a long program of speakers were ready to enlighten the multitude. The magistrate made a good address and then invited me to speak, and it was announced that an American gentleman would address them. I received much prearranged applause. I referred to the fact that America was first among the great powers to recognize the Republic. They cheered. I told them that China was a great country and must have great men to lead the people. They cheered. I said that America wished to be on friendly terms with China and expressed the hope that in the future our relations might be most cordial, and finally told them that we missionaries believed that there is one true God whom we call our Heavenly Father and that all should live together as brothers. They watched me with eager curiosity as I spoke and doubtless most of them had never before heard the voice of a foreigner, and would never forget the stranger. After that I was well-known in the city. Afterwards I went by invitation to call on the members of the municipal council, the officials, members of the Union Club (about 1000 members), of the Republican club (1500 members) and at the police office; also on the teachers of the high school. I sent each one of these groups 50 copies of the Gospels and Genesis, excepting the high school. The attendance at the evening preaching service was very large. The last night the room was packed. Many of them had come night after night. Mrs. Price will write of the little teachers in the girls school. The opening of this center is an event in the mission work of that part of the field. Many came in from surrounding villages and from this time formard Chen Chai will be their church home, and not only so, but the chief city in the county will have a light, reflecting the "Light of the World." Thus the "glow worm" has become a bright and shining light.

"Twice Born Men." They are in China, just as truly as in London or San Francisco or Honolulu. Chi Chi, our next stop, has a good deacon who is truly born of God. Chi Chi is six miles northwest of Shun Chai, on the direct road to Ting Chou, is a village of 300 families. A few years ago there was a good work here but now the church is discouraged because of one wicked man who has grievously tormented the members. We called on our way to Shen Chai and remained over night. The church building was being used by one man, in spite of the protest of his friends, for storing grain, and the yard was stacked full of fodder. I held a meeting with them in the evening and soon sized up the situation. I promised to return in ten days and hold meetings with them for a week provided they would clean everything out of the church premises. Thirteen promised to take hold and restore the buildings. They were in earnest and the one man rule was over. On our return a week later we found things in good shape,and we held a ten days' meeting of great power. Ten came forward without any persuasion, influenced by the truth, and confessed Christ. In this, Deacon Wang was the principal figure. His strong personal character, his beautiful and kindly spirit, and the esteem in which he was evidently held by all in the village, counted for more than all things else, and the revival was largely due to him. On the last night the large chapel was well-filled and the interest evident. Pray for good Deacon Wang and the Chi Chi church!

"If you are a vertebrate,
Walk straight,
Talk straight,
Write straight,
And fight straight!
Never whine about your fate,
Anywhere and everywhere,
Just be on the square;
Help him on while you advance,
Give the other man a chance;
If you are a vertebrate,
Just live straight."

Among the Churches.

CALIFORNIA.

Oakland, First.—The amount contributed last year to the Congregational benevolent societies was $8,912. Other benevolences, $1,195.70.

Oakland, Plymouth.—The Woman's Club of this church now has upwards of 135 members. During the year 1913 it raised $1262 for church work. Its pledge toward the new building fund was $2,500. The Christian Endeavor Society has a membership of 76, more than three-fourths of whom are members of the church. During the year 1913 the primary department of the Sunday-school grew from 120 to 203. There was a gain of 42 per cent in the membership of the church during 1913, the largest in the history of the church. Mr. Palmer's subjects for the next three Sunday evenings are: February 1—"The Fear of Living," by Henry Bordeaux, a novel recently crowned by the French Academy; February 8—"The Way Home," by Basil King, a sane and searching novel of modern life; February 15—"The Quest of Life," by Chas. R. Brown, a book which lights the way into a finer experience of religion.

Paradise.—The annual meeting of the Congregational church at Paradise was held the first Monday evening in January, and though stormy was well attended. After dinner was served the reports of the different departments of church work were given. The treasurer reported all bills paid with a small balance in the treasury. The clerk reported a net gain of fourteen in church membership. New officers for the Sunday-school were elected from the Christian Endeavor Society, competent to fill the positions to which they were chosen. This, with the addition of new members, has given fresh life to the school. During the past year, a Junior Endeavor Society has been organized with eighteen members and under the efficient leadership of Miss Lola Van Ness five have united with the church. Rev. Mr. Winslow, pastor emeritus, and his wife have returned after an absence of four months, much of the time being spent in Florida, where they enjoyed a needed rest. Our new pastor, Mr. C. L. Tuttle, has entered with energy into his work and has been blessed by receiving new members as the result of his labors.

Berkeley, First.—Dr. Brooks began last Sunday evening a series of sermons on "The Modern Point of View in Religion." At the close of the evening services while this series continues an informal conference is held in the church parlors at which time questions are asked by the people and replies given by the pastor. The Bible School of the church has been growing in interest and numbers for some time. The class room for young women has been enlarged to twice its former size. The Christian Endeavor Society has doubled in membership. There has been also a gratifying increase in attendance at the mid-week meetings. Mr. Rahill, a Pacific Theological Seminary student, is proving a valuable helper for Dr. Brooks in the work among university students, and with and for the young people. Mr. Leslie Johns, a student in the university, has been secured as a helper in young people's work. Wednesday evening of last week Mr. Foster, a student in the University, Mr. Lorbeer, a Pacific Seminary student and the Rev Harvey Miller, of Boulevard Church, Oakland, and also a Seminary student, gave graphic and inspiring accounts of the Student Volunteer Convention in Kansas City, to which they went as delegates. Deeply touched and inspired by what they heard and saw there they imparted inspiration to those who listened to their accounts.

OLIVET CHURCH, OAKLAND.

Olivet Congregational Church held its annual meeting on Wednesday evening, Jan. 14th, a large attendance indicating the interest of the members in the work of the past year and in the plans for the future.

The usual excellent dinner was served by the women of the guild, after which the meeting was called to order for the business of the evening, the pastor, Rev. Benjamin Gould, presiding.

The clerk's report showed an increase of twenty new members during the year 1913 making a total membership of sixty. The treasurer reported collections for the year from all sources for the supportof the church to be $1158.75. A large deficit at the beginning of the year has been reduced to a very small amount. Olivet has also raised more than its apportionment for benevolences. And pledges toward the building fund are being paid in with satisfactory regularity.

Plans are ready and work will soon be started for the new parish house on Shafter Ave., off College. This is greatly needed, the Sunday-school alone having long since outgrown present quarters. It is hoped that this building will be completed before the departure of the pastor for England in May. Mr. Gould has asked for and been cordially granted a leave of absence for two months and a half beginning at that time, that he may go back to his old home to claim his promised bride and take an extended honeymoon.

Among the other items of business which came up for consideration the most important were a new constitution and also a new creed, both of which were adopted, the latter being the one presented to the National Council at Kansas City. Olivet is probably one of the very first in the Conference to adopt this creed.

Altogether those interested in this young church feel justified in the pride they have in its accomplishments during the past and in its ambitions for the future. M. H. C.

A SURVEY OF THE WORK AT BAKERSFIELD.

The First Church of Bakersfield held its annual supper and business meeting on Jan. 9th. About 125 sat down to the well-filled tables, and were served a fine supper by the ladies in charge. After adjourning to the auditorium, the business session was held with reports from all departments of the church work. The reports of the Sabbath school showed excellent work on the part of all—superintendent, teachers and scholars. One interesting occasion, just before Christmas, was an exhibit of some of the work done by the Junior classes. Parents and friends were invited and many responded. Refreshments were served, and a pleasant and profitable hour was passed.

The church treasurer reported all bills paid, and a small balance on hand.

The Ladies' Aid Society is another strong department. It has a membership of 96, the largest in its history. Besides a substantial monthly pledge towards the current expenses of the church, the ladies have $300 at interest,

towards their pledge for the building fund of the new church. New officers for the year have been elected, and the future looks bright.

The pastor, Rev. E. R. Fuller, continues his helpful work, both in the pulpit and out, besides taking an interest, and sometimes an active part, in all that stands for the best interests of the city. He has also been untiring in connection with the building up of our smaller Congregational churches in the county.

ANNUAL MEETING AT FRESNO.

The annual meeting was held on the evening of January 21st. One hundred and twenty-five partook of the dinner served by the Ladies' Aid Society. This dinner has become an enjoyable monthly function A good representation of the membership was present at the business meeting. The report of the Sunday School showed a recent considerably increased attendance. A radiopticon has lately been added to the material equipment. Our Vetteran Superintendent, Mr. Mossman, after a long service during a trying period has given place to Mr. Barnard. Mr. Harris, who for years has rendered faithful sevice as Clerk, gives place to Miss Mary E. Crofoot. During the year $2429.00 was raised for home expense. A deficit of $250.00 which had accumulated was subscribed at the meeting. During the year a new set of hymn books, The Pilgrim Hymnal, has been purchased. Twenty-six have united with the church during the year, twenty of these having come from other churches. There have been no dismissions nor deaths. The present membership is one hundred and sixty-three, sixteen of whom are absent. The young people have organized a Social Service Club which holds regular Sunday evening meetings. Four committees, Devotional, Philanthropic, Social and Musical, have charge of the programs, each taking one service a month. Last Sunday evening a good sized crowd gathered in a circle and participated in a free-for-all debate on the question "Is it ever right to tell a lie?" On the previous evening the discussion had been on Prison Reform. Next Sunday evening the Musical committee will have charge and has arranged for an informal gathering in the parlors for the practice of some of the unfamiliar hymns in our new hymnal.

During the year fourteen new members were received into the Chinese Branch. Twelve of these came on profession of faith. Seven have been dismissed. The present membership is twenty-nine.

GLENDALE NOTES.

At the communion service Jan. 11th, the pastor was privileged to give the right hand of fellowship to fourteen adults. These people will make a splendid addition to the working force of the church.

The annual meeting of the church was held Wednesday evening, Jan. 14th. A large number of the members of the church and congregation, at six o'clock, sat down to a good dinner, after which reports of the different departments of the church were given. These reports showed that all lines of work were in a prosperous condition, and during the year all indebtedness on the church property has been paid except what is to be paid to the Congregational Church Building Society. The enrollment of the Sunday School shows a net increase of 50 per cent. The membership of the church has doubled. Flourishing and active Christian Edneavor and Junior Societies have been organized. The Woman's Auxiliary, a little less than two years ago, pledged $500 toward the new church enterprise. Up to this time the society has raised $642.

The following resolution was passed: Whereas, our pastor, Dr. E. H. Willisford, has during the year just closed performed his many and varied duties with ability and marked earnest devotion and unusual success, be it

Resolved, That the church hereby tender to him our expression of his excellent service and pledge to him its earnest and loyal support in the work of the year that is before us.

To show their material appreciation of the pastor, it was voted to increase the pastor's salary, $150.

ORDINATION OF REV. LEE SAN HONG.

The First Church of Los Angeles has the Council habit; and a good one it is, for it means that the principle of fellowship is being emphasized. And without fellowship our Congregationalism is void. So it came about that for the third time in the last two months a council met in the parish house of the First Church. The third meeting was on Friday afternoon, Jan. 16, to examine the acting pastor of the Chinese branch of the Church, and to ordain him if it seemed wise. Rev. William Davies, the pastor of the Vernon Avenue Church, was chosen to act as moderator, and the perennial scribe, the long-suffering pastor of the West End Church, was dragged forth from retirement and compelled to wield the pencil..

It was an interesting experience to hear the statement of the candidate, for in place of the conventional remarks made by our American young men he told in a simple way of his education in China, and of his comparison of Confucianism with the faith of our Lord Jesus Christ, and his acceptance of Christianity. The attempt to explain certain metaphysical subtleties was entirely lacking; indeed it was evident that the candidate's vocabulary, while rich enough in words relating to experimental Christianity, was singularly poor in metaphysical terms. And I am not at all certain but that it was an advantage to him and possibly it might be for all of us, to know only the Christ of experience, and Him suffering and crucified. When finally a vote was taken it was evident that no one of the delegates present felt that anything of consequence was lacking, for with hearty unanimity it was voted to proceed with the ordination.

The public services were held in the auditorium of the First Church Sunday afternoon, and were well attended, considering the stormy weather. The sermon was by Dr. Turk, pastor of the Church, the address to the Church by Mr. House, pastor of the new Mesa Church; the right hand of fellowship by Dr. Kenngott; the welcome into our fellowship by Dr. T. J. Brown, pastor of the East Church, and president of the Ministerial Union, and the charge to the Candidate and the Prayer of Ordination by the beloved Dr. Pond, who has given so much of his life to the Oriental work. Whatever the effect of the service may be upon the Chinese Branch Church, and it cannot help but be good, it was to us of the Occident another symbol of the universality of our Faith, and a pledge of the triumph of the religion which we love. H. V. H.

WASHINGTON.

Annual Meeting In Tacoma.

The annual dinner and business meeting of East Congregational Church of Tacoma was held Thursday evening Jan. 15 in the church. The gathering was the 29th annual of the church and was the largest in its history. The dinner was attractively served and carnations were presented to each member as he took his place at the table. After dinner the election of church officers for the year 1914 was held.

Reports were placed on file presented by the pastor, board of deacons, board of deaconesses, Sunday School, Ladies' Missionary society, Ladies' Aid society, Extension society, church clerk.

The church clerk reported a splendid year of extension, enlargement and interest in every department.

The church accepted the following recommendations of the church official board and voted in the affirmative, thus converting recommendations into passed motions: Retain present pastor, salary of pastor to be increased from January 1, 1914; adoption of new congregation confession of faith, vote of thanks to church officials; vote of thanks to pastor; authority given pastor to the inaugurate a free medical dispensary and clinic, under care of a duly registered physician to take care of patients needing free medical treatment.

At end of year to mark the appreciation of church for the pastor a silver communion set encased in a velvet and morocco leather case, was presented as a personal gift to Dr. Shaw for use when called upon to administer the Lord's supper to the sick in their homes.

Also a magnificent Morris chair was presented to the pastor and Mrs. Shaw. Accompanying this latter was the following: "To Rev. A. D. Shaw, Ph. D., and his estimable wife: Greetings, We, the members of East Congregational church, ask you to be pleased to accept this gift as a slight token of our love and example in our community and the church of which you are pastor. We, the sheep of the flock, pledge our faith in the Lord Jesus as our Savior, and our loyalty and assistance to you in this field of your labors."

During the year 29 members were added, 28 upon confession. Letters granted '. Church was opened 363 times for services, social functions, lectures, gymnasium classes. During the year $3800 was expended in additions to plant.

NOTES FROM NORTHERN IDAHO.

By Iorwerth.

A visit to northern Idaho is always pleasant to me, especially when I find the good work going on successfully. My Sunday at Wardner was very much enjoyed and congregations were good despite the slippery snowy weather.

Although preaching in Welsh is not a luxury to one who has been out of practice to a great extent for 40 years, yet to hear the grand Welsh singing is exceedingly enjoyable, and warms one up so he can approach the hwyl. There are about a hundred Welshmen working in the mines in Wardner and Kellogg, and they sustain the national reputation as singers.

The work at Kellogg under brother Judy, is in excellent condition. There were about 20 added to the church during the last year, and there was wholesome growth in all departments. The Sunday school is in a flourishing condition, and all the services are well attended. The church is out of debt and the finances are admirably managed. Mr. Judy is interesting himself in civic affairs. Brother Judy is one of our good acquisitions from the United Brethren Church. He was a missionary in Africa for some years; a man of fine mind and spirit.

I spent an hour with Rev. G. B. Wilder, at Wallace, the metropolis of the Couer de'alanes. It was pleasant to find him and his family so comfortably domiciled in their up to date parsonage. Th church expended about $4,000 during the last year in the parsonage and improvements on the church building. They also came up to the apportionment in their offerings. Brother Wilder has a strong hold on the people, and has an efficient board to co-operate with him. They have gone at it with a will and dtermination to make up the budget for the current year. His strong preaching draws out splendid congregations, his address last Sunday night on: "Inside the Cup," filling the church. We all rejoice in the good work done at this important point. The work never looked quite so well to me.

Mullan is one of the pleasantest mining camps in Idaho. The town has improved in every way during recent years, and it is gratifying to be able to say that the church has made exceptional progress during the last year under the ministry of Rev. Ernest Goudge. The membership has increased over a hundred per cent, and the development in every respect has been commensurate. The average attendance at the Sunday school during the year was 87, and during the last quarter 105. Collections during the year $127. There are 8 scholars that have not missed a Sunday for two years. There were over $500, not counting the hard manual labor of the pastor, expended in improvements on the church during the last year. New pews were installed, pulpit improved, and a cellar excavated and all decorated. Pastor Goudge has a first class moving pictures and stereoptican apparatus installed which he uses almost every Sunday night, and it gives him a full house despite the two moving picture shows that are within two blocks away. He has solved the problem of Sunday evening congregation. A Junior Endeavor society has been organized recently, making two strong societies. Brother Goudge is giving his whole time to Mullan now.

The work at Burke has been suspended for the time being. The Hercules mines needed the ground on which the building was erected and the population has greatly changed to the disadvantage of the church. But I will always remember with what emphasis the great Dr. Atkinson said: "Do not let a church die if there is one member left."

JOINT MISSIONARY MEETING.

Thursday, February 5th, the joint meeting of the W. H. M. U. of Northern California and the Northern Branch of the W. B. M. P. will be held at the Mission church in San Francisco, corner Nineteenth and Dolores streets. Take Guerrero street car from the Ferry. Sessions begin at 10:30 a. m. and 1:30 p. m. Luncheon served by the ladies of the church.

Experience is the best school, but some of us never get beyond the kindergarten stage.

Probably the reason discretion is the better part of valor is because it can run faster.

Some people would rather lose a friend than an argument.

For The Children.

THE CHANGE IN BILLY.

Etta ran into the sitting room crying. "What is the matter?" asked her mother.

"That horrid Billy Allen pulled all the flowers off of my geraniums. He's always doing something like that. I wish I could do something real mean to him."

"O, no, dear. You mustn't feel that way."

"Well, mother, do you think he ought to pull my flowers off?"

"No, of course not. I am sorry that he is such a naughty boy."

"O, he's just as bad as he can be. It's a shame. I have worked so hard with my flower bed."

"Yes, dear, I know you have. Don't think any more about it. More flowers will come out."

"But he is always doing it."

"Perhaps he will not do it again."

But a few days later, just as Etta reached home from school, Billy was running out of the garden gate, his hands full of verbena blooms. "And there were only a few verbenas in flower," thought Etta indignantly. She was planning to take those to her grandmother to show her some of the results of her gardening.

"What shall I do?" she asked her mother. "Just let him go on taking all my flowers as soon as they bloom?"

"I'll have a talk with him," returned her mother. "I am sorry for the boy. He has no mother, and I'm afraid that the old woman who keeps house for them does not know how to train him."

"Well, it's a shame," said Etta. And she resolved that if she ever got an opportunity of hurting Billy in some way she would do it. "I Just hate him!"

The next Saturday afternoon Mrs. Bruce was going to the city. Etta begged to go, too.

"I can't take you today. I'll ask Jane to make you some of those ginger cookies you like so much."

There was consolation in that. "And can I ask Dora to come over?"

"Yes," said her mother. "You can have a nice afternoon together."

Jane was good-natured, and said she would make a lot of cookies. When they were in the oven baking, Etta ran across the street to get Dora. Dora had gone on an errand, but her mother said she would send her to Etta's as soon as she got back.

"I'll get things ready while I'm waiting for her," thought Etta. The cookies were done and, my! how good they did smell! Jane had made a lot of them.

Etta went out into the garden to wait for Dora. She saw Billy walking slowly past. "I s'pose he's waiting for a chance to pull some of my flowers," she thought. The garden hose was lying in a path where Jane had left it all ready to sprinkle the grass a little later. "I'll just turn on the water and give Billy a good dousing before he can get away," was the little girl's next thought.

She stooped to pick up the hose. But just then she noticed how poorly Billy was dressed and how thin he was. She threw down the hose. Of course she didn't want to make him get cold and sick. Then she remembered a story her mother had read to her the other day about doing good to your enemies. Billy was her enemy.

She ran to the gate. "See here, Billy," she said, "do you like ginger cookies?"

Billy stared at her. "I'll give you some if you will come in," went on Etta. "Jane made a lot."

"You're just foolin'," returned Billy.

"No, I'm not. Just wait a minute if you don't want to come in."

Etta ran into the house and soon came back with a plate of crisp, brown cookies. "Take them," said Etta.

Billy hesitated and stuffed them into his pockets. Then he turned around and went down the street eating some.

Presently Etta saw him coming back. He came up to the gate and said, "Say, I'm not going to pull flowers any more. These cookies are just fine!"

He ran off before Etta could say anything. He never pulled her flowers again.—Emily S. Windsor, in Pittsburgh Christian Advocate.

WHEN MOTHER BEAR MADE PICKLES.

One year the three bears decided to make pickles. They didn't like pickles themselves, but whenever Goldilocks and her family had picnics in the forest they brought pickles.

"We'd better make pickles this year," said the Middle-sized Bear, "so, if Goldilocks should come to see Baby Bear, we could offer her something she likes to eat with her porridge."

Next day the Big Bear took a huge basket and went for wild cucumbers. When he brought them home, the Middle-sized Bear, with Baby Bear's help, began making delicious pickles, at least they looked delicious. They washed the cucumbers and cut them in slices. Then the Middle-sized Bear gave Baby Bear a big spoon and a bag of coarse salt.

"Put the salt on the pickles," said the Mother Bear.

For a few minutes Baby Bear did as he was told, and shovelled salt on the wild cucumber pickles. He was having a good time playing with the salt, when suddenly that plump Baby Bear thought the salt looked so much like sugar that maybe it was sugar. By and by Baby Bear was so sure the salt was sugar that he opened his mouth wide and put in a big spoonful of salt. Then how he roared and cried!

Father Bear came running in, and Mother Bear scooped salt out of Baby Bear's big mouth until she wondered how one spoon could have held so much. When she couldn't see any more salt, she washed Baby Bear's mouth with cold water from the spring.

After a while Mother Bear put a huge box of mustard on the kitchen table, and left it there while she went in the pantry to read a recipe for making mustard pickles.

Baby Bear wondered what was in the yellow box. Then he climbed in the Middle-sized Mother Bear's middle-sized chair and reached for the box. He worked hard and worked and worked with his clumsy paws before he could get the cover off the box; and, when the cover came off, the mustard flew in Baby Bear's eyes. That mustard was so strong and hot it burned like fire!

Father Bear came running and Mother Bear came running! The mustard got in their eyes, too, and soon the three bears were dancing up and down on the kitchen floor crying out: "Mustard! Mustard! Mustard!"

Then Father Bear had an accident. He knocked the pickles on the broad windowsill into the sand.

"Never mind the pickles," said Mother Bear, as she carried Baby Bear to the door for fresh air. "They wouldn't have been good anyway, because the book I have been reading in the pantry says pickles must be made of garden cucumbers!"

It was a long time before Baby Bear stopped crying, and perhaps he might have cried until bedtime if a bumble-bee hadn't brought him a wee bit of honey.

After that the three bears went to walk.

"Anyway," said the Middle-sized Bear, as she tied Baby Bear's bonnet strings, "anyway, there isn't anything so good as porridge! If Goldilocks can't eat porridge, if she ever comes visiting Baby Bear, she will have to go hungry! We shall certainly never make any more pickles!"

And they never did!—Frances Margaret Fox, in the Churchman.

THE WONDERFUL TOY.

My grandmamma gave me a toy,
The prettiest in the world;
It looked just like our furry cat
When on the sofa curled.

And, when I shook it, it would mew
As if it were in pain;
But, when I hugged it in my arms,
It curled up close again.

And grandma showed a little door
Close to the kitty's heart,
And, when I opened it—oh, my!
It gave me such a start!

Three candy kittens in a row,
One white, one red, one blue,
A ribbon from each mouth that said,
"Love me, for I love you."

And grandma says each little girl
Should be so sweet and true
That all will see upon her face,
"Love me, for I love you."

—Sarah E. Burton in Christian Register.

FAILURE.

What is failure? It is only a spur
To the man who receives it right,
And it makes the spirit within him stir
To go in once more and fight.
If you never have failed, it's an even guess
You never have won a high success.

What is miss? It's a practice shot
Which we often must take to enter
The list of those who can hit the spot
Of the bull'seye in the centre.
If you never have sent your bullet wide,
You never have put a mark inside.

What is a knock-down? A count of ten
Which one may take for a rest.
It will give him a chance to come up again
And do his particular best.
If you've never been bumped in a rattling go,
You never have come to the scratch, I know.

—Edmund Vance Cook.

"I CAN STRIVE FOR JUSTICE."

I am unjust but I can strive for justice.
My life's unkind, but I can vote for kindness.
I, the unloving, say life should be lovely,
I, that am blind, cry out against my blindness. . . .

Come, let us vote against our human nature,
Crying to God in all the polling places
To heal our . . . sinfulness
And make us sages with transfigured faces.

—Nicholas Vachal Lindsay.

Some people are so fond of borrowing trouble that they never get out of debt.

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In an English exchange we see a reference to some activities in "the Church at Mousehole." One would scarcely expect world-wide movements to emanate from such a center as that.

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